in view, it is enough to insist that it is by the human consciousness and intelligence that the idea of a personal, a spiritual, and an all-wise God is suggested, and by which there is furnished the most convincing evidence of his being, and of some of his highest perfections,*

FOURTHLY, THERE ARE THE MORAL QUALITIES OF MAN.

We refer more particularly to the conscience. This conscience is in all men. Man has not only powers of understanding, such as the memory, the imagination, and the judgment—not only feelings and emotions, such as love, hope, fear—he has likewise a higher faculty or sense, which judges by its own law of every other principle of the mind, and claims authority over it. Just as all men think and reason by the powers of the understanding, and as all men feel by their emotional nature, so all men have sonic sense (it may bo very faint and imperfect) of the distinction between good and evil, by means of the moral power or powers with which God lias endowed them.

For the proof of the existence of the conscience, we appeal with Butler and Mackintosh to the consciousness. We have only to compare our nature with that of the brute creation, to discover at once that there Is some such principle in the human mind. The lower animals we find so far resembling man that they are possessed of certain appetites and propensities, but they have no regulating, in short, no moral principle. Following arid gratifying their spontaneous impulses, they find that no blame attaches to them, and that they are troubled by no reproaches or compunctions of conscience. But let man proceed to gratify the

He argues that the very idea in tho mind of the infinite, tho perfect, implies the existence of an infinite and a perfect "being. *Dr.* Samuel Clarke has given a more elaborate demonstration, lie maintains that, because something now exists, something must have existed from eternity; that there cannot have been from eternity a succession of changeable and dependent beings ; and

that as the mind esinnot get rid of the ideas of infinite space and time, BO there must be an infinite and eternal substance of which these are modes. We doubt much whether these ideas or principles in m«,n's mind do of themselves prove the existence of a living God; but when his being has been established otherwise, as by tho argument from ord«r and detail, they lead UN to dofho him with inliniic perfection?. (Seo Prosloguu of AiiHelm; Deacarlc H' Method, I*, iv., and MedilatiunH, iii.; Clarke on Attributes.)

* Sfto flonio rcmarlvH on the LOOICAJ. NATUKE OF THE TJIRISTIC AHQITMENT IN